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THE
Royal Censure
O F
Partial Conformity,

Truly Representing the CASE of
CHURCH-MEN and *DISSENTERS*,
In the Time of
King *JAMES* the First,
IN HIS
*Proclamations, Declarations and
Conferences*, relating thereunto.

L O N D O N :

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Родина Генрих

Сибирь Константин

ЧОРОВАЯ в ДИЗАЙНЕ

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THE
ROYAL CENSURE
OF
Partial Conformity;

Truly Representing the CASE of
*Church-Men and Dissenters in the Time
of King JAMES the First, &c.*

QUEEN *Elizabeth* having by the strict Execution of Laws restrain'd the Insolencies of the *Nonconformists* of Her Time, who were then reckon'd a dangerous Sort of *Recusants*:

In the next Year the *Dissenters* encourag'd by the Nation of their King, his Education, and his milder Temper, revive their Heats and Animosities.

Whereupon King *James*, a very Prudent and Learned Prince, takes as easy and as effectual Care as possible to prevent the Inconveniences that might happen, to the Church, to Himself, and the Nation from their fervent Spirits. And in the very First Year of his Reign puts out two remarkable Proclamations.

1. One, whose very Title shews how they would be Reforming. In which, after he has taken notice of the Divine Goodness in protecting Him thro' many Dangers, and 2. bringing his Succession to the Crown by unanimous Concurrence of People differently disposed ; He tells us, Tho' He found the Religion happily settled among us, (which had hitherto made the Kingdom extremely prosperous) yet he was constantly apply'd to with Importunities against it. And for the removing of them, had resolved upon a speedy Conference or Consultation about their Objections relating to Church-Matters.

3. But, it seems, they could not tarry for Satisfaction. They presently betake themselves to seditious and tumultuary Methods ; and would not be easy upon their Experience of that

1. *By the King a Proclamation, concerning such as seditiously seek Reformation in Church-Matters.*

Given at Wilton, Octob. 24. 1603,
the first of our Reign, &c.

2. *A* S we have ever from our Infancy had manifold Proofs of God's great Goodness towards us, in his protecting of us from many Dangers of our person, verynearly threatening us; and none more notorious than in his happy Conducting of us in the late Case of our Succession to this Crown, whch, contrary to most Mens Expectation, we have received with more Quiet and Concurrence of good Will of our People, (otherwise perhaps of different Dispositions) than ever in the like Accident hath been seen.

3. After our Entrp into this Kingdom, when we had received Information of the State thereof at the Decease of the Queen ; Altho' we have found the whole Body thereof in good State, as well in the Politick Part of great

great and continued Happiness in Church and State, during the Queen's Reign, which might have convinced them of their unreasonable Clamours.

near to the Condition of the Primitive Church.

4. The King, however, renews his Promise for a Review of all Matters in this kind.

that the Imperfections of Men who have the Exercise thereof, do with Time, tho' insensibly, bring in some Corruptions: As also for that Informations were daily brought unto us, by divers, that some Things used in this Church, were both scandalous to many seeming Zealous, and gave Advantage to the Adversaries: We conceived that no Subject could be so fit for us to shew our Thankfulness to God, as upon serious Examination of the State of this Church, to redeem it from such Scandals, as both by the one Side and the other were laid upon it. For our Instruction wherein, we appointed a Meeting to be had before our Self and our Counsel, of divers of the Bishops and other learned Men.

5. And after a verbal Correction of them, performs it about three Months afterwards.

For on the 12th of Jan. ensuing, began the Confe-

it as also in the Ecclesiastical, whereof since we have understood the Form and Frame, we are perswaded, that both the Constitution and Body thereof is agreeable to God's Word, and

4. Yet forasmuch as Experience does shew daily that the Church Militant is never so well constituted in any Form of Policy, but

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5. But this our godly Purpose we find hath been misconstrued by some Mens Spirits whose Heart tendeth rather to Combustion than Reformation. Some using publick Invectives against

rence at Hampton-Court; such as must be ever famous and remarkable for the extraordinary Conduct, Judgment and Temper of that most Learned Prince in settling and supporting our Ecclesiastical Constitution in the most considerable Parts and Branches of it, clearing and vindicating the whole Frame and Composition of it: Therein a real and glorious Defender of our Faith and our Church.

the State Ecclesiastical. All which Courses, it is apparent to all Men, are unlawful, and do labour of Tumult, Sedition and Violence, and not of such a Christian Modesty as becometh those, who for Piety sake only desire Redress of Things they think to be amiss.

By the King a Proclamation, for the Authorizing of an Uniformity of the Book of Common-Prayer, to be used throughout the Realm.

AT our very first Entry into the Realm, being enterain'd and importun'd with Informations of sundry Ministers complaining of the Errors and Imperfections of the Church here, as well in Matter of Doctrine as of Discipline; we were moved theresp to make it our Occasion to discharge that Duty which is the chiefest of all Kingly Duties, That is, to settle the Affairs of Religion, and the Service of God before their own.

6. To which, after the most serious Debates, this Excellent King gives such a

6. Which accordingly followed in the Month of January last, at our Honour of Testimony

Testimony as should be highly valued by all true Members of it, and equally consider'd by those that dissent from it, coming from one of such a different Education, which he wrought thro' by most mature and judicious Deliberation, upon that declaring so fully the Constitution of our Church in every Point of Doctrine and Discipline, consonant to the Word of God, and the best Antiquity, scarce alterable for the Better, in the least Matter, and, in the Whole, free from Blame, or the Suspicion of it.

been at all in that which was most impugned, the Book of Common-Prayer, containing the Form of the Publick Service of God here establish'd, neither in the Doctrine, which appeared to be sincere, nor in the Forms and Rites, which were justified out of the Practice of the Primitive Church. Notwithstanding, we thought meet, with the Consent of the Bishops, and other learned Men there present, That some small things might rather be explained than changed; nor that the same might not very well have been born with by Men who would have made a reasonable Construction of them: But for that in a

Hampton-Court, when before our Self, and our Privy-Council were assembled, many of the gravest Bishops and Prelates of the Realm, and many other learned Men, as well of those that are conformable to the Church established, as of those that Dissented. But we cannot conceal that the Success of that Conference was such as happeneth to many other Things, which moving great Expectation before they be enter'd into, in their Issue produce small Effects. For we found mighty and vehement Informations, supported with so weak and slender Proofs, as appear-eth unto Us and our Coun-sel, that there was no Cause why any Change should have

Matter

Matter concerning the Service of God, We were nice, or rather jealous, that the Publick Form thereof should be free, not only from Blanie, but Suspicion—. We thought it necessary to make known by Proclamation, Our Authorizing of the same; And to require and enjoyn all Men, as well Ecclesiastical as Temporal, to conform themselves unto it, and to the practice thereof.

7. And to make this the more pressing upon *Dissenters*, for whose sake it was manag'd, the principal Favourers of that Party were present at the Conference, and bore their Parts in it; were then satisfied, and upon that Conviction, engag'd for a future Conformity in Themselves and Others. Which his Majesty takes notice of in this Proclamation: And withal, takes Rise from it to make and declare, this of ours, as much as in Hinilay, not only an unblemish'd, but an unalterable Establishment and Constitution. So sedately argued, settled and agreed on by both Sides.

7. And the rather, for that all the learned Men, who were there present, as well of the Bishops as Others, promised their Conformity in the Practice of it—. And last of all, We do admonish all Men, that hereafter they shall not expect nor attempt any further Alteration in the Common and Publick Form of God's Service, from this which is now established, for that neither will we give way to any to presume, that our own Judgment having determined in a Matter of this weight, shall be swayed to Alteration by the frivolous Suggestions of any light Spirit. Neither are we ignorant of the Inconveniences that advance in Government, by admitting Innovation in Things once settled by mature Deliberation. And how necessary it is to use Constancy in the upholding

upholding the publick Determinations of States, for that such is the Unquietness and Unsteadfastness of some Dispositions, affecting every Year new Forms of Things, as if they should be followed in their Unconstancy,

8. Adding, likewise, That it might prove scandalous and fatal to the State, as well as the Church, to adventure upon future Alterations.

8. would make all Actions of States ridiculous and contemptible, whereas the steadfast maintaining of Things by good Advice established, is the ~~W~~oyal of all Common-wealths.

Given at our Palace of Westminister, the 5th Day of March, in the first Year of our Reign of England, France and Ireland, and of Scotland the 37th.

These two *Proclamations*, with the intervening *Conference*, make way for that so remarkable and excellent *Proclamation*, or *Declaration* rather, here publish'd Intire, as not unworthy present Perusal and Consideration.

And the judicious Reader, whether *Conformist* or *Dissent*er, will find it loses little Strength by the distance of its first Publication.

By the K I N G a

PROCLAMATION

Enjoyning

*Conformity to the FORM of the
Service of GOD established.*

THE Care which we have had, and Pains which we have taken to settle the Affairs of this Church of England in an Uniformitie as well of Doctrine, as of Government, bath of them agreeable to the Word of God, the Doctrine of the Primitive Church, and the Laws heretofore established for those Matters in this Realm, may sufficiently appear by our former Actions. For no sooner did the Infection of the Plague, raigning immediately after our Entry into this Kingdom, give us leave to have any Assembly, but we held at our Honour of Hampton-Court, for that purpose, a Conference between some principal Bishops and Deans of this Church, and such other learned Men as understood or favoured the Opinions of those that seek Alteration, before our Self and our Council. Of which Conference the Issue was, That no well-grounded Matter

Matter appeared to Us, or our said Council, why the State of the Church here by Law established, shouald in any material Point be altered: Nor did those that before had seemed to affect such Alteration, when they heard the contrary Arguments, greatly insist upon it, but seemed to be satisfied themselves, and to undertake within reasonable time to satisfie all others that were misled with Opinion that there was any just Cause of Alteration. Whereupon we published by our Proclamation, what had been the Issue of that Conference, hoping that when the same should be made known, all reasonable Men would have rested satisfied with that which had been done, and not have moved further Trouble or Speach of Matters, whereof so solemn and advised Determination had been made. Notwithstanding, at the late Assembly of our Parliament, there wanted not many that renewed with no little Earnestness the Questions before determined, and many more as well about the Book of Common Prayer, as other Matters of Church-Government, and importuned us for our Assent to many Alterations therein: But yet with such Success, as when they had heard both our own Speeches made unto them at sundry times, shewing the Reasons of our former Proceedings in those Matters; and likewise had had Conference with some Bishops, and other Lords of the Upper-House about the same, they desisted from further Prosecution thereof; finding, that of all things that might any way tend to the furtherance of Religion, and establishment of a Ministry fit for the same, we had before, with the Advice of our Council, had such Consideration, as the present State of Things would bear, and taken Order how the same should be prosecuted by such Means, as might be used without any publick Disturbance or Innovation: And so the

end

end of all their Motions and Overtures falling out to be none other in Substance, than was before at the Conference at Hampton Court, that is, that no apparent or grounded Reason was shewed, why either the Book of Common Prayer, or the Church Discipline, here by Law established, should be changed, (which were unreasonable) considering that particular and personal Abuses are remediable otherwise, than by making general Alterations: We have thought good once again to give notice thereof to all our Subjects, by Publick Declaration, who we doubt not but will receive great Satisfaction, when they shall understand, that after so much impugning, there appeareth no Cause why the Form of the Service of God, wherein they have been nourished so many Years, should be changed: And, consequently, to admonish them all in general, to conform themselves thereunto, without listning to the troublsom Spirits of some Persons, who never receive Contentment, either in Civil or Ecclesiastical Matters, but in their own Fantasies, especially of certain Ministers, who under pretended Zeal of Reformation, are the chief Authors of Divisions and Sects among our People. Of many of which, we hope that now, when they shall see that such things az they have proposed for Alteration, prove, upon Tryal, so weakly grounded, as deserve not admittance, they will, out of their own Judgment, conform themselves to better Advice, and not omit the principal and Substantial Parts of their Duties, for Shadows and Semblances of Zeal, but rather bend their Strength with our Intent, to joyn in one End, that is, the Establishing of the Gospel, and recovering of our People seduced out of the Hands of the common Adversaries of our Religion, which shall never be well performed, but by an Uniformity of our Endeavours therein. But if our Hope

Hope herein fail us, we must advertise them, that our Duty towards God requireth at our Hands, that what untractable Men do not perform upon Admonition, they must be compelled unto by Authority, whereof the supreme Power resting in our Hands, by God's Ordinance, we are bound to use the same in nothing more, than in preservation of the Church's Tranquility, which by God's Grace we are fully purposed to do: And yet by Advice of our Council, and Opinion of the Bishops, although our former Proclamations, both before the Conference and since, ought to be a sufficient Warning and Admonition to all Men, who are within the Danger of them, We have thought good to give time to all Ministers disobedient to the Orders of the Church, and to Ecclesiastical Authority here by Law established, and who for such Disobedience, either in the Days of the Queen our Sister of famous Memory deceased, or since our Reign have incurred any Censures of the Church, or Penalties of Laws, until the last of November now next ensuing, to bethink themselves of the Course they will hold therein.

In which mean time both they may resolve either to conform themselves to the Church of England, and obey the same, or else to dispose of Themselves and their Families some other ways, as to them shall seem meet: And the Bishops, and others, whom it concerneth, provide meet Persons to be Substitutes in the place of those who shall wilfully abandon their Charges upon so slight Causes: Assuring them, that after that Day, we shall not fail to do that whch Princely Providence requireth at our Hands, that is, to put in Execution all Ways and Means that may take from among our People, all Grounds and Occasions of Seats, Divisions, and Unquietness: Whereof, as we wish there may never be occasion given us to make proof, but that

this our Admonition may have equal Force in all Mens Hearts, to work an universal Conformatie, so we do require all Archbishops, Bishops, and other Ecclesiastical Persons, to do their utmost Endeavours, by Conferences, Arguments, Perswasions, and by all other Ways of Love and Gentleness, to reclaim all that be in the Ministry, to the Obedience of our Church Laws: For which purpose only we have enlarged the Time formerly prefixed for their Remove or Reformation, to the end, that if it be possible, that Uniformity which we desire, may be wrought by Clemency, and by Weight of Reason, and not by Rigour of Law. And the like Advertisement do we give to all Civil Magistrates, Gentlemen, and others of Understanding, as well abroad in the Counties, as in Cities and Towns, requiring them also, not in any sort to Support, Favour, or countenance any such Factious Ministers in their Obstinatey, of whose Endeavours we doubt not, but so good Success may follow, as this our Admonition, with their Endeavours, may prevent the use of any other Means to retain our People in their due Obedience to us, and in Unity of Mind, to the Service of Almighty God.

Given at our Mannour of Otelands, the 16th Day of July, in the second Year of our Reign, of England, France and Ireland, and of Scotland the seyen and thirtieth.

Anno Dom. 1604.

Seasonable

Seasonable
OBSERVATIONS
From the Whole.

1. HENCE we may discover how unduly this King is censur'd in a late Speech, by saying,

*The Severities in King James's Reign
cast a Blot on it.* Bp. of S----'s
Speech.

Having in the most fair, rational and religious Way imaginable, treated the *Dissenters* from, and in, our Church.

2. It appears, That the *Dissenters* are utterly inexcusable and self-condemn'd, having had their Doubts and Exceptions truly Stated, fully Heard, soberly and judiciously Debated, and unanswerably Confuted ; and upon Satisfaction, giving Assurances of Acquiescence and Compliyance.

3. That the fatal Breaches in our Church were first occasion'd and continu'd by some of the Clergies Indifferencies and Incompliances to the stated Ecclesiastical Orders and Constitutions of it. *Nonconformity* in the Church being more destructive to it than *Nonconformity* out of it.

4. That

4. That therefore the true and most effectual Way, for the Preservation of Church and Kingdom in absolute Peace and Security, is, by all due Means, to restrain and rectifie Loosness, as to Church Matters of any kind, in Those that profess themselves of it; and to discourage the inexcusable Practice of *Occasional Conformity* in Others, both which are nearly concern'd in this R O Y A L C E N S U R E of
Partial Conformity.

F I N I S.

E R R A T A.

Page 3. l. 2. r. the Laws. l. 5. for Year, r. Reign. l. 6. for their r. the. l. 9. for easy r. early. **P**age 4. l. 9. r. the unanimous.

Advertisements.

Occasional Conformity a most unjustifiable Practice, in answer to a late Pamphlet entituled, *Moderation a Virtue*, with a short Vindication of the Church of England from that Author's groundless Reasons for Separation, and a Postscript in answer to the XIth Section of Dr. Davenant's *Essays of Peace at Home, and War Abroad*.

Confession of Sins, and the Power of Absolution; in a Sermon preach'd to the University of Cambridge. By Anth. Sparow. D. D. some time Master of Queen's-College, Cambridge, and afterwards Bishop of Norwich.

Naaman Vindicated, as well from the Idolatries of the House of Rimmon in Syria, as from the Abuses of the Atheists and Hypocrites in the Christian World.

